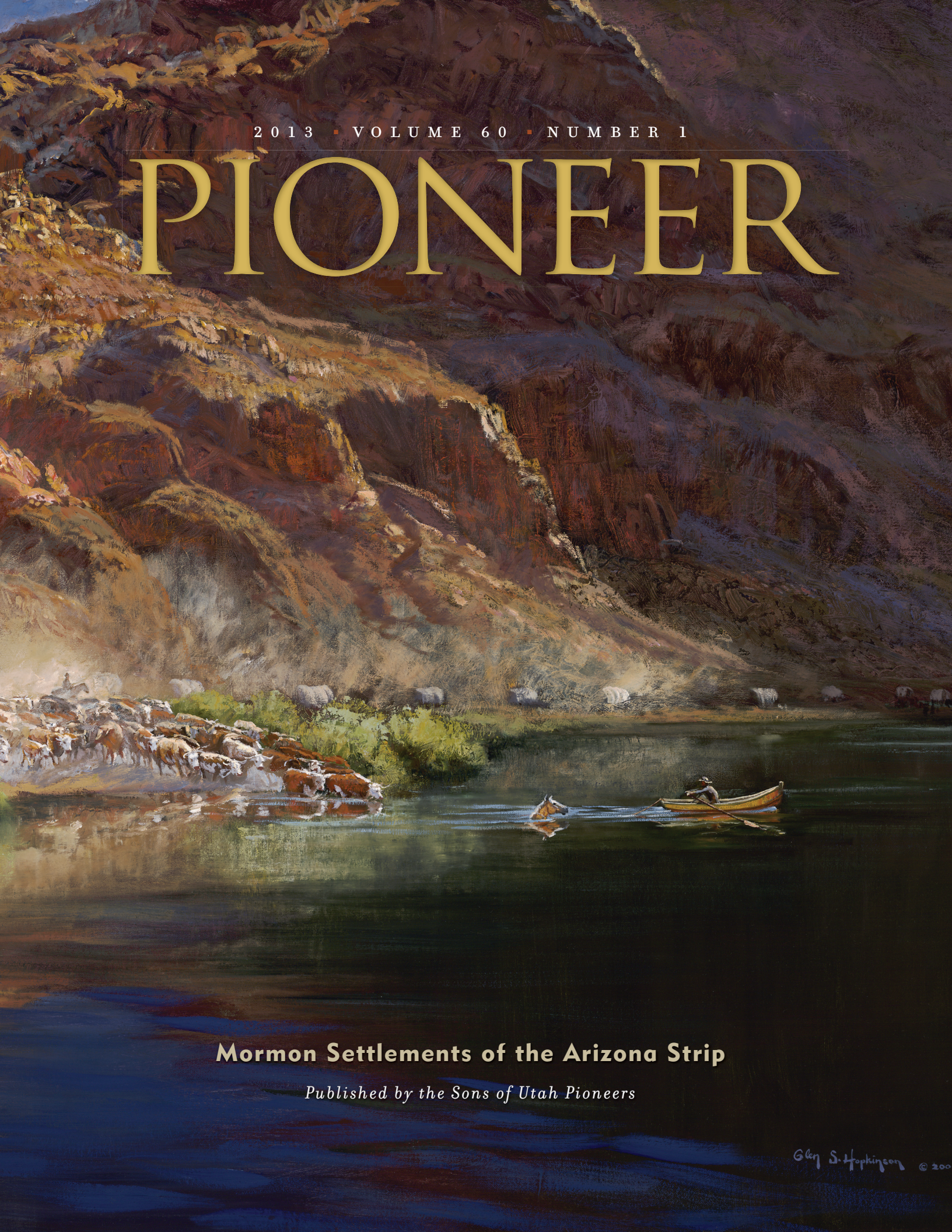




2013 ■ VOLUME 60 ■ NUMBER 1

PIONEER

Mormon Settlements of the Arizona Strip

Published by the Sons of Utah Pioneers

Glen S. Hopkinson © 200

PIONEER

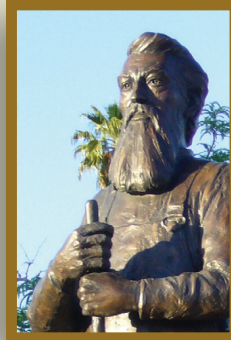
FEATURES

- 2 "No Place Fit for a Humen Being to Dwell Upon," The 1873 Colonization Mission to the Little Colorado River
by Kevin Folkman
- 10 Lee's Ferry
by Glen Hopkinson
- 11 *The Deseret News*, September 3, 1873
- 14 The Muddy Mission
by Susan Lyman-Whitney
- 18 Pipe Spring, Arizona
by Robert W. Olsen Jr.
- 22 A Tithing Ranch *by the National Park Service*
- 23 The Polygamous Underground *by David McNeill*
- 26 Mormon Colonization of Arizona: Answering the Call
- 29 Daniel Webster Jones

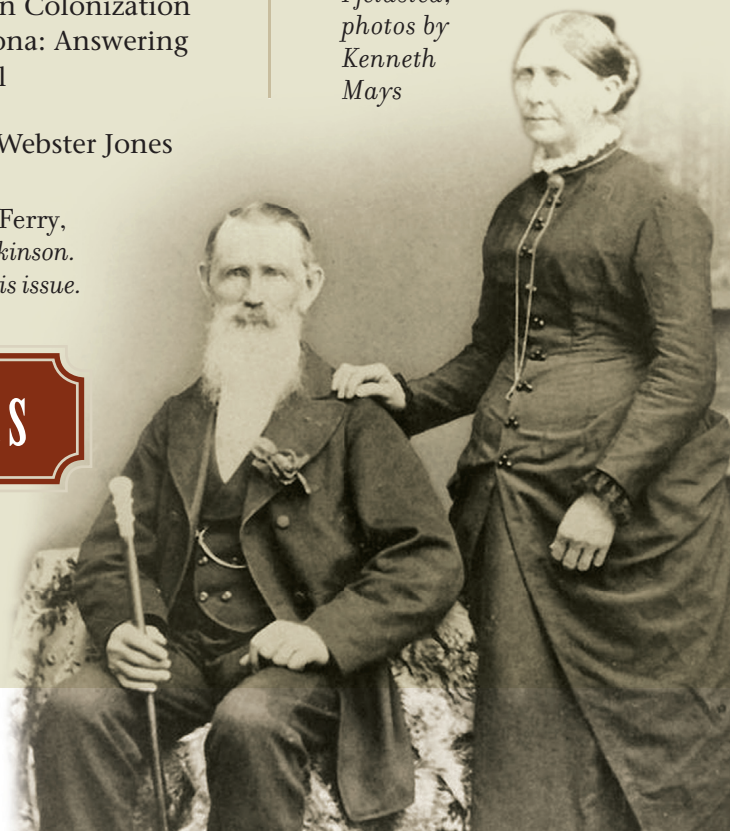
Cover: Lee's Ferry,
by Glenn Hopkinson.
See page 10 this issue.

DEPARTMENTS

- 1 President's Message
by David B. Wirthlin
- 13 Monuments & Markers:
Mesa Pioneer Monument and Pipe Spring National Monument
- 17 Diary
Entry: The Call to Settle the Muddy
by Elizabeth Claridge McCune
- 25 Deseret Views:
The Heaton Family at Pipe Spring *by Glenda Heaton*
- 33 Pioneer Vignettes:
Emma Batchelor Lee
by Jeffrey D. Nichols



Back Cover Poetry:
"Our Town," *by Evelyn Fjeldsted,*
photos *by Kenneth Mays*



Contents

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MISSION STATEMENT: The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination. The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth, who will be tomorrow's pioneers.

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President's Message

BY DAVID B. WIRTHLIN

As the new National President of the Sons of Utah Pioneers, I am pleased to introduce this edition of the *Pioneer* magazine. Over the years, this magazine has proven to be a wonderful resource for historians, teachers, and the general public in learning fascinating segments of our history that are not generally well known. This edition is no exception. You will read of the settlement efforts of the Mormon Pioneers into Arizona, particularly an area called "The Arizona Strip." You will learn of Brigham Young's knowledge of and interest in settling it and other areas of northern Arizona. You will read stories of sacrifice, danger, and casualties of settlers at the hands of members of the Navajo tribe.

The determination to press on despite these hardships is just another example of our rich heritage. I would suggest that the teachers of youth and adults would be well served by using the *Pioneer* magazine as a valuable source of pioneer history and stories of overcoming tremendous challenges that can inspire us today to meet our particular challenges.

The Sons of Utah Pioneers sponsors this wonderful magazine. These publications promote the mission of our organization, which is to preserve and pass on the pioneer heritage to the present and future generations.

We also offer a marvelous library, located at our headquarters at 3301 East 2920 South, Salt Lake City, Utah, 84109. This is open to the public for research and education, and we encourage its use free of charge. We are able to offer this resource because of the generous financial support from our 1,800 members who belong to 44 chap-

ters located in Utah, Idaho, Arizona, and Pennsylvania.

We encourage all who would like to participate with us to join one of our chapters and enjoy the blessing of promoting the rich history of our pioneer forefathers. 



UPCOMING EVENTS

Annual Symposium Dinner

Featured speaker:

Elder M. Russell Ballard of the
Quorum of the Twelve Apostles

Topic: Hyrum Smith



ANNUAL SYMPOSIUM

SATURDAY

MAY 11, 2013

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“No Plase Fit for a Humen Being to Dwell Upon”

THE

*1873 Colonization Mission to the
Little Colorado River*

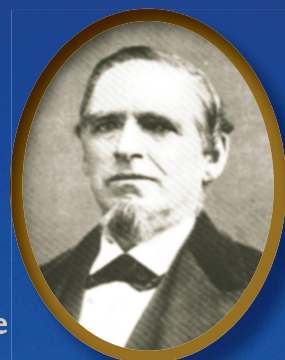
BY KEVIN FOLKMAN

In the 1860s and early 1870s, Mormon expansion in the Great Basin began to spill over into new areas beyond the traditional Mormon Corridor. More LDS immigrants were arriving from Europe and the eastern states, requiring new farming and grazing lands. Railroads expanded westward, and non-LDS settlers and miners had begun moving into the intermountain west in ever greater numbers. Competition for farm land, water rights, cattle ranges, and mining claims had begun. . . . Inevitably, President Young began to look south toward Arizona and Mexico.

In March of 1873, Brigham Young called some 250 individuals, mostly men, as missionaries to establish the first Mormon settlement south of the Colorado River. He had received a report from Bishop Lorenzo Roundy of Kanarraville, who had crossed the Colorado and traveled up the Little Colorado tributary during January and February to near present-day Winslow. In his report, Roundy described the area as much like St. George, a

“warm and favorable climate,” with grass and water plentiful. Based on this optimistic report, Brigham Young began his first serious effort at creating settlements south of the Colorado River.

The colonists trickled south in small groups beginning in late March and early April 1873. It had been what President Young described as a “backwards spring,” with an early warming followed by colder weather, including snowstorms in the higher passes on the road south. Approximately 102 men, 6 women, and 1 child made the journey south that



Lorenzo Roundy



year, arriving at Moencopi near present-day Tuba City in late April and early May, just as the weather began to turn hot. Exploration of the Little Colorado showed the river drying up, leaving occasional brackish pools and quicksand, little or no timber, and no place that looked satisfactory for further settlement. Difficulties with the Hopi tribe over limed water and cropland at Moencopi complicated issues, and requests for further instructions from President Young in Salt Lake City went unanswered.

Concerned about the welfare of the colonists and their livestock, mission leader Horton D. Haight finally granted the colonists permission to retreat north back across the Colorado River and return home in July. Arriving back in northern Utah in early August, most of the colonists picked up where they had left off, and only a few returned in later years to help establish the Mormon settlements that eventually succeeded further up the Little Colorado in areas where water was more reliable, dams could be built for irrigation, and settlements could be maintained.

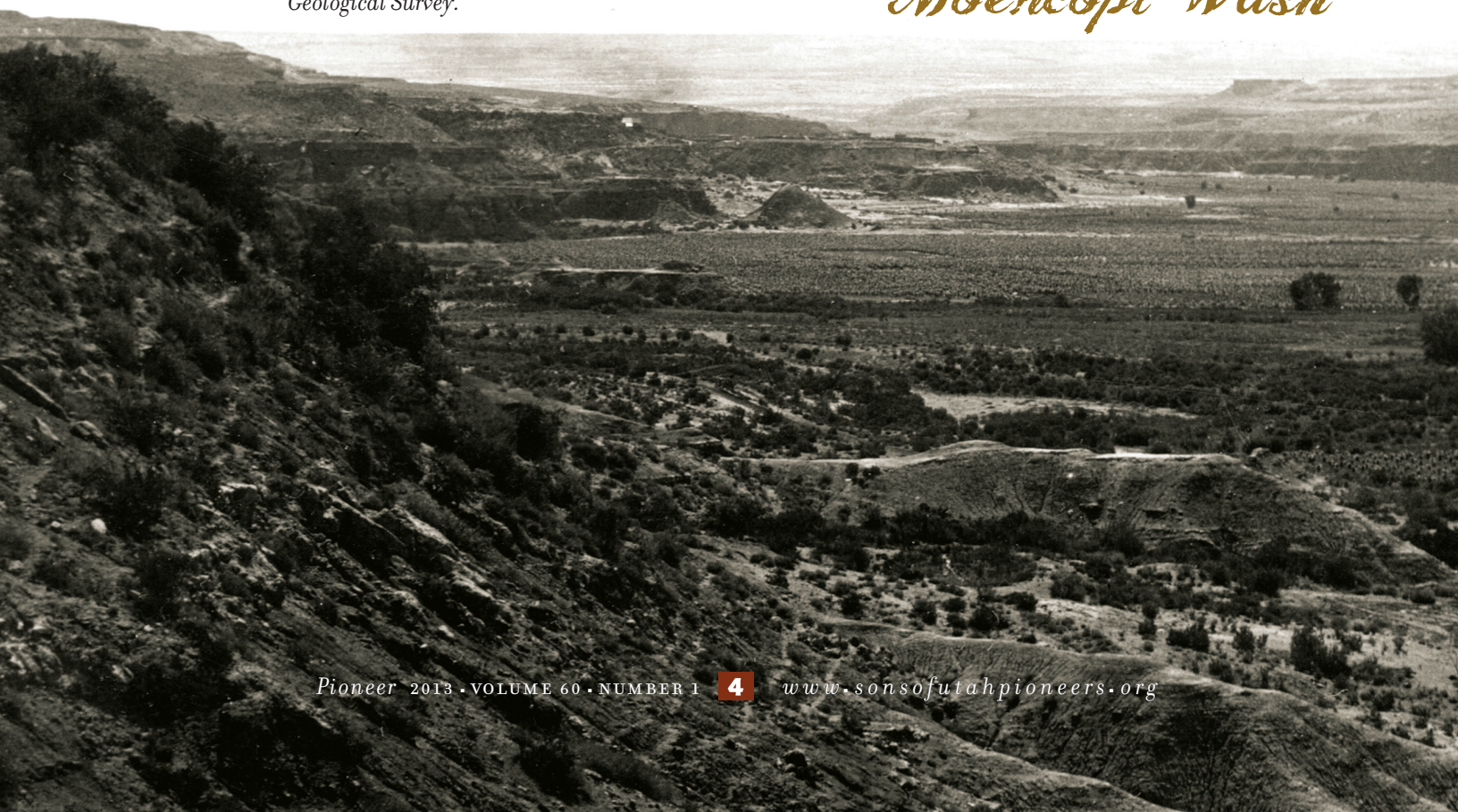
The 1873 Arizona mission ended in failure, a sentiment frequently reinforced in sermons by

Church leaders and the writings of later historians. . . . Even the *New York Times* picked up on the failure, running an article with the headline “The Mormon Failure” before most of the colonists had returned home. The failure label stuck, and most discussions or books on Mormon colonization in Arizona have little to say about the accomplishments of the 1873 pioneers.

Those accomplishments, however, were not insubstantial. The mission was led by men of considerable reputation and experience. Horton D. Haight, the mission president, had traversed the plains several times during the great migration, first as a pioneer in his own right and then on multiple occasions as a leader of the “down and back” companies that met emigrants at the end of the railroad in Missouri or Nebraska with wagons, teams, and provisions for the journey to the Salt Lake Valley. Jacob Hamblin and Ira Hatch had both spent much time in Arizona and were well acquainted with the Native American populations. President Young felt that familiarity was critical to obtaining the help of the Hopi and Navajo tribes, and he valued the leadership and experience of his two Indian missionaries.

Moencopi Wash and crops cultivated by the Hopi tribe, July 1913. Photo by H. E. Gregory, courtesy of U.S. Geological Survey.

Moencopi Wash

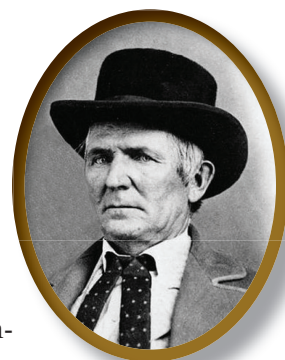


However, more recent information from journals and letters shows the 1873 colonists faced incredible handicaps and a lack of reliable information about the conditions in Arizona. Despite these considerable difficulties, the 1873 settlers established a safe route through an inhospitable desert, built roads through some of the most forbidding landscapes in North America, and greatly enhanced existing knowledge about the Little Colorado River drainage that helped the later settlements to succeed. We should celebrate their successes as much as we remember their failures.

Establishing a Route

The 1873 colonists were not the first people to travel the Arizona deserts. The Navajo, Hopi, Southern Paiutes, and Apache peoples had lived and survived in the area for many years. Miners, trappers, and explorers in small groups had traversed much of the same landscape, primarily on horseback or foot. Brigham Young and others were already aware that the Colorado River was largely impassible along a stretch running several hundred miles. Explorers had already located one of the few places where the river could be approached and crossed easily: the mouth of the Paria River, a few miles below present-day Glen Canyon Dam. The difficulty of getting loaded wagons across the

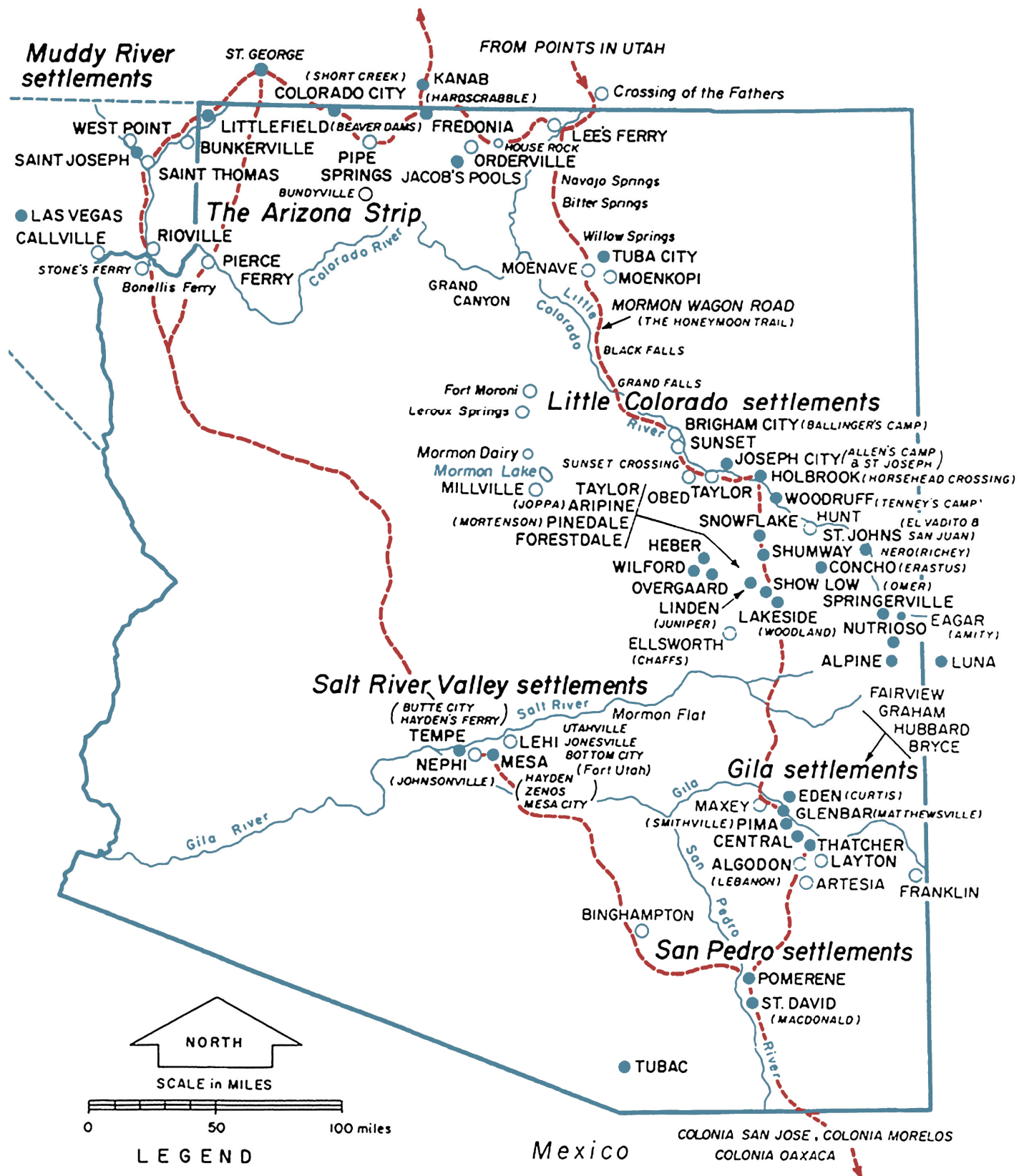
Colorado, which in spring-time ran in huge muddy torrents clogged with trees, dead animals, and other debris, could not be overstated. John D. Lee had been charged by President Young in 1872 with establishing a ferry at the mouth of the Paria just above Marble Canyon to assist in colonization and travel. The crossing became known as Lee's Ferry, and Lee's ranch there as Lonely Dell, a fitting name for the remote outpost.



John D. Lee

To cross the Colorado at Lee's Ferry involved a difficult overland trek from Johnson's Ranch east of Kanab. From Johnson's, wagons would have to cross a desert valley, climb up and over the north end of the Kaibab Plateau, and then descend through the narrow House Rock Valley to the Vermillion Cliffs overlooking Marble Canyon. Frequently traveled on horseback, this desert trail challenged the 1873 colonists and their wagons. Most of the colonists were unfamiliar with desert travel. Water holes and springs were known along this part of the route, but the heavily laden wagons often broke down in the sand, horses wore out on the long stretches





Mormon Settlements

between camps, and natural feed for the livestock proved to be limited.

Members of the companies described the difficulties of desert travel in their journals. Wagon teams were unhitched from their harnesses at night and wandered miles in search of forage before morning. The colonists often spent hours gathering the scattered teams, which frequently delayed their start until the heat of the day.

One colonist, James Glover, abandoned his wagon and walked several miles to the next camp when his horses could go no further. He retraced his steps the next day to collect his team and wagon but found only his horses. Later that day a different abandoned wagon was found, and Glover hitched his team up and brought the replacement wagon into camp to continue his journey. Andrew Amundsen recorded in his journal before reaching Lee's Ferry that he and his companions had to endure "dry camps" without water and had to haul water for the teams in barrels to last long enough to get to the next spring.

At the southern end of House Rock Valley the emigrants stopped at House Rock Springs, a good water source. Between House Rock Springs and Lee's Ferry, only one other spring, Jacob's Pool, provided a reliable source of water. English convert Frederick King, his young wife, Charlotte, and their one-year-old daughter, Mary, suffered heavily on this stretch between Jacob's Pool and the crossing at Lee's Ferry. Frederick came down with dizziness, weakness, and exhaustion, likely a case of heatstroke. Charlotte loaded him in the back of the wagon, and with the help of northern Utah neighbor Lark Stevens she brought the wagon into Lonely Dell, exhausted by the heat and travel. Their horses suffered in pulling the heavily loaded wagon. The Kings had already cached some furniture and possessions along the route south to lighten their load, and at Lee's Ferry they cached some flour, a table, and Charlotte's prized sewing machine.

Lee's Ferry and Lee's Backbone

Brigham Young had some familiarity with the territory north of the Colorado and instructed his nephew, St. George stake president Joseph W. Young, to bring a crew and build a road from the

base of the Vermillion Cliffs down about 1,000 feet to the bottom of the canyon at Lee's Ferry. They had toiled for several weeks in April to make the descent passable for the wagons of Haight's companies. Lee built a ferry, little more than a large raft, to move the wagons and livestock across the river to the south side.

Nothing had been done about the route over Lee's Backbone and Echo Peak on the south side of the river. Foot and horse trails climbed up 1,500 feet from the river to cross a ridge of alternating layers of hard, white Shinarump sandstone and crumbling, red Navajo sandstone, but no wagon trails had been built. The ridge was also cut with many gullies and washes, further complicating the climb. The colonists did their best to pick a path up the steep incline, alternately building up and cutting away portions of the grade in an attempt to make the route passable. Three or four teams were hitched to each wagon, the wagons were pulled forward, and the wheels were blocked to prevent rolling back downhill. Repeated over and over, this process brought a few wagons a day up to the top of Lee's Backbone. Once on top of the ridge, the wagons wound south and west around gullies and hills only to face a steep descent down another rocky

Lee's Ferry

Photo courtesy Utah Historical Society.





The view from the bottom of Lee's Backbone as it would have appeared to the 1873 colonists on their return trip.

Photo courtesy LaVar Clegg.

slope 500 vertical feet to the plateau below. Again, multiple teams were hitched to each wagon and the rear wheels were blocked with a log or ropes to slow the descent from the ridge. Wilford Woodruff, traveling this same route some years later, described it as “the worst hill Ridge or Mountain that I ever attempted to cross” and noted that the descent on the south side of the ridge was even steeper than the difficult ascent on the north side.

This process had to be repeated for all the wagons throughout late April and early May as more of the colonists made the ferry crossing. Built of rock and red sand, the road bed needed constant repair. This crossing became part of the famous “Honeymoon Trail” for LDS Church members traveling from Arizona settlements to St. George to be married in the temple there. The Lee's Backbone crossing remained arguably the most physically challenging part of the trip for decades until the railroad connecting central Arizona to southern California and Salt Lake City was completed in the 1890s. Later the federal government built Highway 89 and bridged the Marble Canyon in 1929 some five miles downstream from Lee's

Ferry, bypassing Lee's Backbone. For much of the rest of its route the highway retraced the Mormon wagon road laid out by Haight's colonists.

As difficult as Lee's Backbone had been for Haight's would-be settlers, these untested desert travelers next faced an unknown desert wilderness where little or no water existed and feed for the livestock proved to be much more difficult to find than previously believed. What water sources existed had limited flow, so the colonists traveled in small groups to prevent their numbers from overwhelming the available springs. One spring had a bitter, soapy taste, so the colonists named the camp Bitter Springs, a name that persists today. At times the pioneers were forced to carry water for their exhausted horses for two or three days between springs.

By May, most of the colonists had arrived at or near Moencopi, just below the edge of the plateau from present-day Tuba City. Here the Hopi people had found multiple reliable springs. Although they lived some distance away, the Hopis visited Moencopi annually to raise food crops and cotton. Familiar with Jacob Hamblin and Ira Hatch, they welcomed the Mormon settlers and shared their oasis.

The Little Colorado

President Haight knew the ultimate goal of the colonists was to establish their own communities somewhere on the drainage of the Little Colorado River. The river passed at its nearest point about 20 miles south of Moencopi. Haight selected a portion of the colonists to move south to the Little Colorado. Once there, a small number of men were sent to search the river on horseback for timber, potential sites for an irrigation dam, and other necessities for settlements. This group of 15 men included Haight, John Bennion, Henry Holmes, and Andrew Amundsen, whose journal gives the best account of the exploration up the river. Their first view of the Little Colorado was disappointing. Bishop Roundy had reported a clear running stream in January and February, but by May 24 the river was drying up. They found the trickle of available water brackish and foul, and the riverbed riddled with quicksand. By the second day of their journey, Amundsen estimated they had already traveled farther than Roundy the previous winter. For five days they traveled upstream, encountering less and less water, more quicksand and desert, little or no timber, and a sandy river bed too wide to support any kind of dam. After traveling more than 150 miles, the exploring party reached the approximate area of Petrified Forest National Park, where they marveled at the huge stone tree trunks. Amundsen noted in his journal that they had found "no plase fit for a humen being to dwell upon" and that the whole area was "the moste desert lukking plase I ever saw, Amen."

Discouraged, Haight and his companions retraced their path back down the river to the advanced camp, gathered the rest of the colonists there, and returned to Moencopi on June 5. After consulting with the Hopis and the other colonists, Haight decided to send men to Kanab to telegraph Salt Lake City for instructions. He gave them a preliminary report that indicated the colonists had not found suitable settings to establish a community, and asked for further instructions.

Over the next few weeks the colonists occupied themselves in various ways. Frederick King's wife,

Charlotte, made friends with a Hopi woman and gave the woman's infant son one of her own daughters' red flannel nightgowns, which pleased the Native American woman. Andrew Allen tried his hand at weaving wool with an elderly Hopi man. He also sampled some of the Hopi foods, including piki, the Hopis' signature paper-thin flat bread.

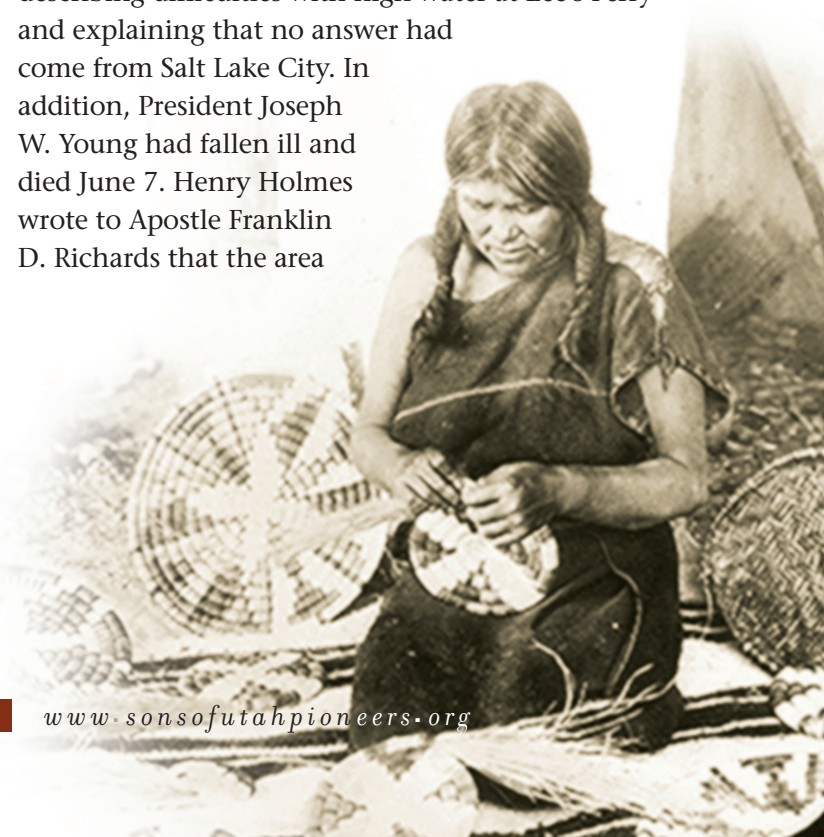
As the summer progressed, forage for horses and cattle became even more critical. With so many Mormon colonists and a larger than normal number of curious Hopis spending the summer at Moencopi, grazing areas soon ran out. Some of the colonists' cattle got into the Hopi crops, creating friction with the native hosts. The colonists took to feeding seed grain to their livestock, and when even that ran out, they began mixing flour and water to sustain the animals.

W. Morrell and E. H. Evans, the two men Haight had sent back across the Colorado to telegraph Salt Lake, found the lines down somewhere north of Kanab. They sent a Paiute Indian to Toquerville with a message to be sent from there and then began to wait for an answer. By mid-June no answer had come, and some of the colonists began thinking about returning north to Utah. Some of the Hopis related that the area was in the midst of a long drought and regretted that no place could be found for the Mormons to settle.

Finally a letter from Morrell and Evans arrived describing difficulties with high water at Lee's Ferry and explaining that no answer had come from Salt Lake City. In addition, President Joseph W. Young had fallen ill and died June 7. Henry Holmes wrote to Apostle Franklin D. Richards that the area

Hopi woman weaving a basket.

Photo by Henry Peabody, ca. 1900, courtesy wikipedia.org



was not fit for settlement but that he hoped other areas nearby might prove more suitable. Holmes also questioned the value of Bishop Roundy's report from the midst of a mild winter with plentiful water and foliage.

Reluctantly, President Haight released the missionaries from their calling. In small groups the

colonists retraced their steps, crossing the deserts, climbing and descending Lee's Backbone, and finding a new way to cross the Colorado at Lee's Ferry. With the large ferry washed away, the colonists disassembled the wheels and axles from their wagons, loaded them into a small skiff, and rowed across the Colorado. The livestock were herded into the river

Lee's Ferry by Glen Hopkins

The cover of this issue illustrates an incident that happened as the immigrants came to Lee's Ferry and were faced with crossing the river. Charles Innes Robson Jr.—a grandson of the original Charles Innes Robson who was one of the four founders of Mesa, Arizona—made an audio recording of this incident:

"Brigham Young sent those first four wagons. He told them he had been hearing stories about a prehistoric desert with some earmarks of old canals that had been laid out intelligently, and there had been a prehistoric people here. And he said, 'You gather all your families, children, and you're not coming back. If you can't find a way to get water on that desert, then you keep a-going and go down to Mexico.' So they brought all their cattle and their horses and their oxen. They had some 60 head of horses and over 100 head of cattle. And there's quite a story to tell about their trip. See, there was no such a thing as reservoirs on the Colorado River. It was a big river and a vicious river, and you could get drowned in there awfully easy. There was no barges or anything to get over, you know, anything like that. So, they come to this river on their way down to [can't decipher word], and they couldn't figure out how to get all their horses, and all their cattle, and all their wagons and families across the river. That was the first big problem.

"Well, they had an old-timer with them that had kind of helped get the Saints from Nauvoo out west. Soon after he had seen that river, he fixed up a canoe and he had an old horse that would do anything—jump through the moon if he told him to—and

he tied this horse behind the boat. They had all their horses, the horses would be the easiest to follow. Here this old, good horse tied behind the boat and he got the boat down into the wild river, and they had some help to hold the boat back until they got horses all up there. See, there was quite a few people, there was some 60 people in this wagon train, kids and families. So he started to row, this old horse, he followed right in there so when his horses got all on the bank, when they seen this horse going into it they followed him in, and then when the horses got in, the cattle seen the horses in and they all got in the river, and they got across that river without even losing a single calf, or colt, or horse or anything." ▣

Painting by Glen Hopkins. Audio file of Charles Innes Robson from Denny Barney, a great-grandson.



to swim across. By the time Frederick and Charlotte got across the river, one of their horses had died and the other was too feeble to continue, so they traded their now useless wagon for a pony, leaving behind all that they had taken south with them.

By the first of August most of the colonists had returned home to northern Utah. The message

about their difficulties apparently did not reach Brigham Young until they were well on their way home. President Young, knowing that more colonists would have to be sent south again, expressed his disappointment by saying, "Had we sent the sisters of the Relief Society, some of our pioneer sisters, they would have held that place, and accomplished

Salt Lake City, Wednesday, September 3, 1873.

THE DESERET NEWS.

The Mormon Failure.

The papers have a great deal to say about the failure of Brigham Young's advance party to establish a colony in Arizona. That said party failed in its mission is beyond dispute; that the failure was or is attributable to the nature of the country, is an assertion we cannot permit to go unchallenged. But, first, let us review the account of the venture, as we find it in a recent copy of the Salt Lake City News—Brigham Young's own organ.

The writer, Mr. Henry Holmes, states that the instructions were, "to proceed to the Little Colorado river and make a settlement at the most suitable place above the falls."

The party started from some point in Southern Utah on the first of May, and, on the 9th, arrived at the Big Colorado, near the mouth of Paria creek, where the river was crossed. The Little Colorado was reached on the 22d, and found to be almost dry. A reconnoitering party was sent out, which went as far (at least) as the Prescott and Albuquerque road, and returned with bad news of the country they had seen. It is scarcely necessary for us to state their report gave general dissatisfaction to all followers of the prophet on the Little Colorado, who, straightway, turned their faces Utahward, leaving behind them many useful articles. They recrossed the Big Colorado, with some little difficulty, and, no doubt, thanked the God of Mormonism as soon as they struck the "sacred soil."

A party of Moquis Indians were met by the prospectors, the leader of whom told the Mormons that, long ago, Moquis had lived on the Little Colorado, but abandoned it, owing to drouth.

The chronicler of the expedition speaks of having seen several ancient ruins, and much petrified wood. Indeed, he observes, immense trees were seen in this condition. Narrow, alkaline valleys were frequently met with on the river, the water of which is denounced for its scarcity and brackishness.

The Indians—Moquis and Navajoes—treated the party well, from which fact the "brothers" think they are ready to receive and embrace the doctrines of the Latter-day Saints. They give us this knowledge—not at all new to us—concerning the Moquis:

"Here are thousands of the Lamanites, who have inhabited this barren region for many generations, and they have managed to obtain a living and depended mostly upon the rain to water their corn, etc. The Moquis Indians, for example, have been located at their villages for generations, and raise corn, peaches, onions, etc. When they need rain they meet together to dance and sing and supplicate the Lord to send rain. A big time of this kind has just taken place at the Oriba village, which contains about four hundred souls. There are seven villages of the Moquis Indians, numbering in all about two thousand five hundred. They are industrious and intelligent, have much faith in the Lord, and their hearts are being prepared to receive the gospel. Some Navajoes have visited our camp and are very friendly."

This, then, is the gist of the report of this Mormon failure, so we will proceed with a few *Miner* remarks.

The party came here in the wrong year, and at the wrong season. For the past five years, all of Arizona has had very short rations of snow and rain,—a drouth, in fact, that would have made an irreclaimable desert of almost any other Territory, yet, the Mormon chronicler tells us that, although his party traveled with ox-teams, there was no suffering for water.

Concerning the Little Colorado,

its course is through wide valleys and narrow, deep gorges. In the valleys, where the Mormons found it, its bed is of quick-sand, and little wonder is it that they saw very little water on the surface in the dryest portion of a dry year. They failed in that they did not follow the stream far enough south, towards its headquarters in the Mogollon and White mountains. Had they done so, they would have found a fine stream of water in the river, large and rich valleys, and other inducements for settlement. By leaving the river and going south, they would have discovered as fine a grazing country as eye of man need wish to see; forests of pine, piñon, cedar, oak, and other timber, beautiful springs and rivulets; abundance of fish, bear, deer, antelope, turkey, etc. But they turned back too soon, and, perhaps, for the best, as in our opinion they were not such people as our citizens would care to have in Arizona.

They saw the San Francisco range of mountains, and believed that they could have found homes. A fact. But their "instructions" forbade them from going there, and a certain allusion to Apaches war-rants us in surmising that they were afraid of these savages, which fear is not shared by the "valorous" conductors of their organ—the Salt Lake News—which more than once has hinted that the Apaches always were good at heart, and would have remained at peace but for the encroachments of bad "Gentiles."

It is hard to say whether or not another attempt will be made to establish Mormonism in Arizona. We rather think that Brigham will not give it up so, and thinking this way, it becomes our duty to advise him to come himself and take a peep at the country.—*Arizona Miner*, Aug. 9.

their mission. But instead, we sent...men that don't know anything about a hard day's work or a privation—and they came away because the sun shone hot and the wind blew!”

Three or four men stayed on at Moencopi, but even they abandoned it the following January when troubles escalated with the Navajo. No further attempts were made for permanent colonization on the Little Colorado until the winter of 1876–1877, when new missionaries retraced the 1873 company's route. They and subsequent groups traveled further up the river, eventually settling at more distant locations such as Snowflake and St. John's. The area where the 1873 colonists spent their time was never successfully settled by Mormon pioneers. Some settlement took place at Tuba City, but an eventual redrawing of treaty and reservation boundaries by the Bureau of Indian Affairs placed Tuba City, named after Hopi Chief Tuuvi, firmly in Navajo lands. The

Mormons had to abandon a cotton mill and their homes and move away.

So what, if anything, did the 1873 colonists accomplish? Hampered as they were by inadequate information about the actual climate in the area and woefully prepared for desert living, clearly the odds were stacked against them. Later groups started their journeys in the winter and crossed the worst of the deserts in much more moderate spring weather. The lower Little Colorado's flow is intermittent in the best of years, drying up each summer. Only on the Silver Creek tributary did Mormon settlers find a reliable year-round water source. Many efforts were made to build dams at various places on the Little Colorado, and all of them failed until a permanent dam was finally built at Woodruff in 1895. Shipments of flour had to be sent from Cache Valley to these later settlements until the 1880s, when a few of the communities finally became self-sustaining.

If nothing else, the 1873 colonists did make two important contributions to later efforts. First, they gave a much more accurate and comprehensive report of the land and climate than previously known, allowing later settlers to be better prepared. Second, and perhaps most significant, they constructed the wagon road over Lee's Backbone and on to the Little Colorado. The establishment of a reliable route along the water holes and springs enabled other travelers to cross the area with less distress and discomfort. As referenced before, the "Honeymoon Trail," or Mormon Wagon Road, was used for decades, with thousands retracing the route of Horton Haight's colonists and owing a debt of gratitude for the sacrifice of these earlier pioneers.

Today, Highway 89 completely skirts Lee's Ferry, and Lee's Backbone is a distant hill rather than a formidable obstacle. Travelers in air-conditioned cars cover a distance in hours that the 1873 colonists took weeks to complete. Highway 89 closely parallels the Mormon Wagon Road for much of its route south of the Colorado River, and we now enjoy its scenic beauties rather than battle its grueling heat, sand, and rock. ▣

Kevin Folkman is an amateur historian from Redmond, Washington.

1. Joseph Stone, 2. Gilbert R. Bishop, 3. William James Belnap, 4. Lee Hammon Jr., 5. Levi Hammon, 6. William W. Childs. All but Levi Hammon left Hooper, Weber Co., Utah, for the purpose of helping to form a colony on the Little Colorado River in Arizona. The colony failed for lack of water, and they returned. Photo courtesy Utah Historical Society.



Monuments & Markers

Mesa Pioneer Monument

On February 13, 1988, over 1,500 citizens of Mesa, Arizona, gathered at the city's Pioneer Park to dedicate the Mesa monument honoring the area's early settlers. Sculpted by pioneer descendant Claude Pomeroy, the monument features life-size statues of the four men who first came upon the desert mesa: Charles T. Robson, Frances Martin Pomeroy, George W. Sirrine, and Charles Crismon.

Inscription in part reads: "This monument is dedicated to the founding men, women and children of Mesa whose efforts, with others of all races, religions and cultures, changed a harsh desert land into this vibrant city of today.

"When the first settlers came in 1877-78, they found the remains of an irrigation system built over a thousand years earlier by the Hohokam—'those who are gone.' With gratitude for the work of these early people and after eight months of wearisome toil, the new settlers restored one of the ancient canals and water once again flowed to the desert from which this community was destined to grow.

"We of Mesa are proud of the heritage these honest, hard-working pioneers have left us. May their spirit and determination continue to enrich our lives through this memorial."

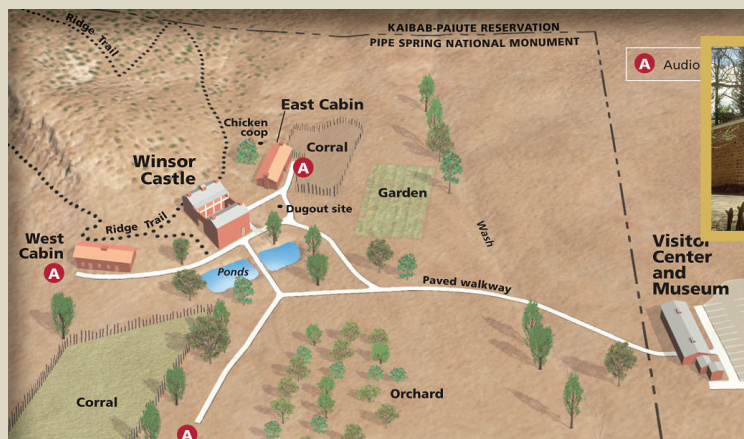
Photos and information at www.waymarking.com/waymarks/WM8RNA_Mesa_Pioneer_Monument_Mesa_AZ



Location: Pioneer Park,
526 E. Main Street

Pipe Spring National Monument

Location: Pipe Spring is 45 miles east of Hurricane. From Utah Highway 89 and 89A, turn onto Arizona State Route 389 in Fredonia, Arizona. Pipe Spring is 15 miles west of Fredonia. ▼



Map of Pipe Spring grounds. For hours and operation, visit www.nps.gov/pisp/.

The Muddy



Mission

BY SUSAN LYMAN-WHITNEY

Jan. 30, 1992, *Deseret News*

Spring comes early to the Moapa Valley of southern Nevada. In late January, you can see the green begin. Against a backdrop of desolate hills, each bush flaunts pale new leaves.

Spring must have been the best season for the pioneers. Before the crop-curdling heat of August, before summer rain flooded the river, before malaria filled the marshes—they must have enjoyed this gentle season. In spring they could hope. In 1864, Brigham Young called the first group of settlers to the banks of the Muddy Creek.

Historian Leonard Arrington says Young extended the Cotton Mission this far south for several reasons. For one thing, the Latter-day Saints wanted to establish missions among the Indians. . . .

They also sought self-sufficiency.

The pioneers needed to be able to raise cotton. Cotton was possible in St. George and Santa Clara. But Young knew it would be even easier to raise cotton farther south. He planned on hauling it to the St. George mill. He was also hoping to be able to ship it along the Colorado River on steamboats.

This riverboat dream may seem silly to us, but the Army had actually navigated the river in 1857. In 1864, when the Civil War had interrupted all importing of textiles, Young was especially anxious to find new routes for transportation.

And so they came. Joseph Warren Foote and Thomas Smith were leaders of the new mission. The settlements of St. Thomas, at the junction of the Muddy and Virgin rivers, and St. Joseph, a few miles upstream, were named for them.

In the spring of 1865, they built a fort and planted wheat. There were 45 families in St. Thomas in the first year of the Muddy Mission. Their journals list the usual litany of troubles: Floods destroyed their canals and crops. Indians stole their cattle. Grasshoppers came in hordes.

And then there were problems unique to this part of the desert: Mosquitoes bred in the reeds along the river. There were more scorpions, and rattlesnakes proliferated. Summer was unbearable.





Arrington quotes from the journal of Lucy Allen, who became ill with malaria. At first she had the fever every day for months. Then it came less frequently, perhaps only once a week. She wrote, “I had to bake the days I didn’t shake.”

Abraham Kimball described barefoot children walking home from school. “They would take their bonnets, aprons, or some green brush in their hands, run as far as they could, throw them down and stand on them until their feet cooled off. Then run again.”

Brigham Young had trouble filling this mission. Some that were called would hire replacements, replacements who were ill-equipped for the privations they faced and went back home.

But the stalwart stayed and worked hard and had children and marveled at the growing season. They could get six cuttings of alfalfa a year—twice as much as they could get in Salt Lake.

In 1868 they settled a new town, called Overton. And in fact they might have stayed forever were it not for the federal government constantly

expanding the boundaries of the Nevada Territory and, later, of the state of Nevada.

After having paid taxes in Utah and Arizona territories for five years, the settlers were told of a new survey that put them in Nevada. The county assessor of Lincoln County asked for two years’ back taxes, payable in gold.

Brigham Young advised them to decide for themselves whether to stay or leave. In the spring of 1871, all 400 settlers of the Muddy Mission gathered for a vote. A family named Bonelli stayed. Everyone else moved back to Utah.

In 1877, however, the pioneers were back, this time on the Virgin River—which is actually much muddier than the Muddy.

Edward Bunker was bishop in Santa Clara and established the town under the principles of the United Order. This experiment in communal living and working was first suggested by Joseph Smith and was tried in various Utah communities, but always abandoned. When some residents of Santa Clara wanted to give up on the United Order, Brigham Young allowed the rest to found a new town.

Bunker and his group owned all the land in common, ate together in a communal kitchen and shared every chore—from plowing to churning butter. Though the United Order lasted only a few years, historian Juanita Leavitt Brooks credits a disciplined beginning with the town’s ultimate success.

The Virgin River was foul and salty and even more likely than the Muddy to flood, destroying canals and crops. Brooks describes the summers like this: “The heat was the kind that thickens the whites of eggs left in the coop and makes lizards, scurrying from the shelter of one little bush to another, flip over on their backs and blow their toes.”

Her grandfather, Dudley Leavitt, and his two brothers were among the town’s founders. Leavitt had five wives and 52 children. He and his children later moved across the river to found the town of Mesquite. Unable to make a living, he became a mail carrier. His offspring, along with others from Bunkerville, eventually drifted back to the Muddy.

Nevada officials looked more kindly on the settlers the second time around. And as for the settlers, Andrew Jensen, Church historian, wrote in the *Deseret News* in 1892, "The people here find no reason for complaint as they receive back in school funds considerably more money than they put out in taxes. . . ." Today, these early settlements are clearly Nevada towns. Bunkerville might look like rural Utah—with houses of native stone and trailer homes and everyone's wash flapping on the line—except that the pastoral scene is framed in flashing lights from the Mesquite casinos.

In Logandale, palm trees ring the school playground. Down the street a sign proclaims these fields of Arabian horses belong to Wayne Newton. Overton is on the shore of Lake Mead now; it's growing into a resort town, all new and adobe-colored and clean.

Yet something of the Utah pioneers can still be found. Each town has a road called Leavitt Street or a Leavitt family home on the national register. There's a historic marker to Brigham Young at one small museum, a planter box filled with cotton at another.

The greatest tribute to those who settled and farmed southern Nevada, however, is not to be found in museums, or even in the streets and buildings they left behind.

Their tribute is in the landscape. The towns are still small enough to be dominated by the bare hills that surround them. Visitors need only glance to the end of any street to see the desolation the pioneers must have seen, to feel their isolation, and to realize the magnitude of their work and their determination. ▣

The Call to settle the Muddy

from Elizabeth Claridge McCune

No place on earth seemed so precious to me at fifteen years of age as [the town of] dear old Nephi [in Utah's Juab County]. How eagerly we looked forward to the periodical visits of President Brigham Young and his company! . . . " . . . Bro. Brigham, Bros. Kimball and Wells with [their] entire company got out of their carriages, and walked over the flowery road . . . to our homes, [where] dinner was prepared and served. . . .

"We all attended the [Sunday] afternoon meeting, the girls in white having reserved seats in front. The sermons were grand, and we were happy until President Young announced that he had a few names to read of men who were to be

called and voted in as missionaries to go and settle . . . the 'Muddy.' This almost stilled the beating of the hearts of all present. Many of our people had been called to go to settle the Dixie country—but the Muddy, so many miles farther south! and so much worse! oh! oh! I did not hear another name except 'Samuel Claridge.' Then how I sobbed and cried, regardless of the fact that the tears were spoiling [my] new white dress. The father of the girl who sat next to me was also called. Said my companion, 'Why, what are you crying about? It doesn't make me cry. I know my father won't go.' 'Well, there is the difference,' said I. 'I know that my father will go and that nothing could

Diary Entry

prevent him, and I should not own him as a father if he would not go when he is called.' Then I broke down sobbing again. . . .

"As we had just moved into a new house and were fixed [so] comfortably, many of our friends tried to persuade father to keep his home and farm; to go south awhile and then come back. But father knew that this was not the kind of mission upon which he had been called. 'I shall sell everything I own,' said he, 'and take my means to help build up another waste place in Zion.'" ▣

Elizabeth Claridge McCune, in Susa Young Gates, "Biographical Sketches," *Young Woman's Journal*, July 1898, 292, 293; punctuation standardized.

PIPE SPRING,

Arizona

BY ROBERT W. OLSEN JR.





Pipe Spring National Monument offers an insight into the history of a little-known corner of northern Arizona. Located in the north-eastern extremity of Mohave County some 10 miles south of the Utah border and slightly west of Kanab Creek, Pipe Spring has been mentioned but occasionally in the formal histories of southwestern settlement. . . .

At Pipe Spring and at neighboring Moccasin Spring the water breaks to the surface and creates an oasis setting in the semi-arid countryside. Ruins nearby indicate that prehistoric Basketmaker and Pueblo peoples used Pipe Spring. Later, Paiutes moved into the area. . . . They migrated in seasonal patterns, and Pipe Spring was one of their regular camping grounds.

The first Europeans to see the Pipe Spring country were Spanish explorers. In 1776 the party led by Francisco A. Dominguez and Padre Silvestre Veliz Escalante . . . camped southwest of Pipe Spring, and on October 20th they were near Kanab Creek at a point near present-day Fredonia, Arizona. . . .

The first Mormons to find and use the spring were missionaries [led by Jacob Hamblin]. . . . On the third day out, October 30th, 1858, the missionaries camped at Pipe Spring. William Hamblin, Jacob's brother, was a member of the band and often bragged of his skill with a rifle. Some of his companions decided to play a trick on



James M. Whitmore

Sheepman and victim of Navajo raiders, Whitmore is recognized as the first owner of Pipe Spring.

Photo by National Park Service.

him, using his pride for bait. A silk handkerchief was hung from the limb of a tree, and the pranksters bet Hamblin that he could not shoot through it. He accepted the challenge and blasted away. The firing ceased. The target was examined—not a single hole. . . . A little piqued, Hamblin was intent on showing what he could do. He took a pipe from one of the instigators, stepped off 50 paces . . . drew a bead, and fired. One version of the story relates that William Hamblin shot out the bottom of the pipe bowl without touching the sides. In this humorous way Pipe Spring got its name. . . .

James M. Whitmore was called from Salt Lake City to the new town of St. George in 1861. But due to his personal hunger for land and his spirit of free enterprise, he left that place and herded his cattle and sheep



East Cabin

In the mid-1860s the Navajo began raiding Mormon settlements in southern Utah and the Arizona Strip. Pipe Spring was chosen as an outpost and supply base on the Arizona Strip because of its strategic location and reliable water. The East Cabin was built as a “guard house” in 1868 by the Mormon militia.

to Pipe Spring. In 1863 he built a dugout near the spring. During the same year, Short Creek, situated 25 miles west of Pipe Spring, was settled by William D. Maxwell. Other communities also cropped up at this time: Moccasin Spring, 4 miles north; Kanab, 20 miles east; Long Valley, 20 miles north of Kanab. . . .

Right: Albert Tissandier, a Frenchman, sketched the first recorded image of Winsor Castle at Pipe Spring in 1885. Courtesy Utah Museum of Fine Art.

With [the general withdrawal of military forces at the outbreak of the Civil War], the people of the “great planted fields” began to raid south and east of their villages. By 1863, Navajo incursions were so prevalent that the Army took preventative measures. . . . By March 1864, a total of 2,400 Navajos had been congregated, and the Long Walk was in progress. In April, authorities at Fort Sumner, New Mexico, counted more than 8,000 who had survived the ordeal. . . .

In 1865, Navajo raiding parties began to ford the Colorado at the Crossing of the Fathers and ride toward the new white settlements. [Their only quick, reliable source of food was the Mormon stock that grazed to the north and west across the Colorado River.] Thus the Arizona strip and the surrounding territory became the stage for the struggle between Mormon and Navajo.

In December of 1865, the Navajos attacked the Mormon militia garrisoned at Kanab, where a fort was being constructed . . . [and] a large herd of cattle had been driven, presumably from the Whitmore Ranch at Pipe Springs. . . .

On January 11, 1866, William Maxwell, rancher and major in the militia, wrote from Short Creek to the command post at St. George: “The Indians have made a break on Brother Whitmore’s Ranch and have driven all of his sheep on Monday night



the 8th. Bro. Whitmore and Bro. Robert McIntyre went out on the range on Monday morning and have not been seen since; and we think they are killed." Maxwell asked for more men so as to drive the marauders back across the Colorado and to locate the men feared dead. It is not known what happened four miles south of Pipe Spring that day in January when Whitmore and McIntyre were out on the range. In 1869, a Paiute told Jacob Hamblin that three of his tribe led the Navajos to Whitmore's sheep. Apparently a Paiute named Patnish accompanied them back across the Colorado and later was made a Navajo chief. The informant claimed he had the pistol used in killing the two Mormons.

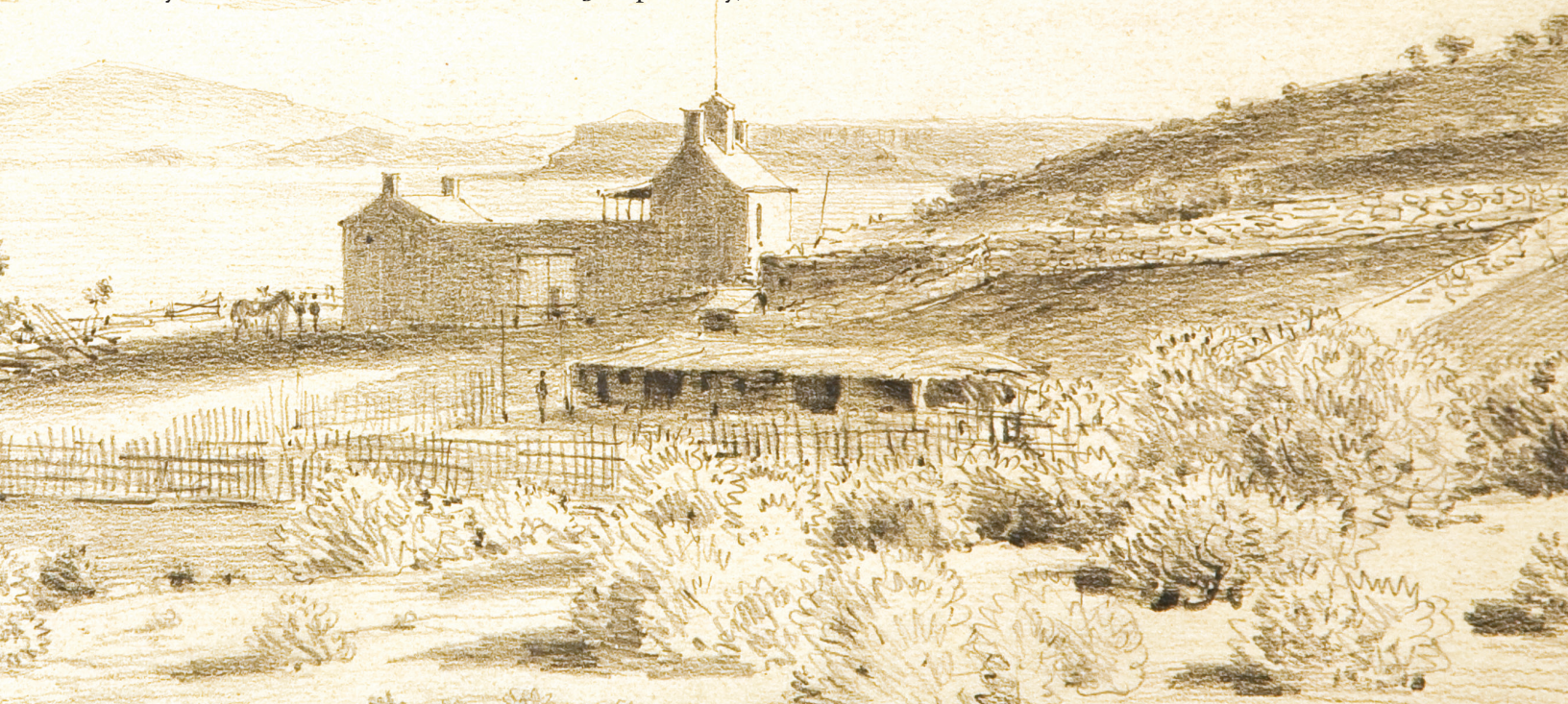
The reinforcements requested by Major Maxwell arrived and proceeded to Pipe Spring. On January 20th they uncovered Whitmore and McIntyre's bodies from under a foot and a half of snow. Their riddled bodies held about a dozen arrow points and showed many more wounds. . . . Shortly thereafter, the militia force came upon six Paiutes that were wearing clothes taken from Whitmore and McIntyre. Apparently they had received them in trade from the Navajo killers, but the evidence was sufficient for the militia, and the Paiutes were summarily executed.

In April 1866, three members of the Berry family were murdered near Short Creek [Joseph Berry,

his son Robert, and the latter's wife, Isabella]. . . . In May . . . militia and Church authorities at St. George ordered the abandonment of all communities east of Pipe Spring. . . .

And so it was for the next few years. The Navajos would cross the Colorado at "El Vado," ride west through the Arizona Strip, and then head for the St. George area. They would conceal themselves in the hills and lie in wait for an opportune moment to sweep down and drive off the Mormon stock. As the Colorado could be negotiated only at low water, the raiders would have to time their return southward. Empty corrals and charred buildings bore testimony to their destructiveness. . . .

In 1868, militia Colonel J. D. L. Pearce, in response to an order from his superiors, moved his small command to Pipe Spring and set up headquarters. . . . A rock house was constructed near the spring at a short distance from the dugout James M. Whitmore had built in 1863. By November 1869, the Navajos had driven off an estimated 500 horses and mules, 500 head of cattle, and about 2,000 sheep. The most recent raid had cost the settlers 250 head of stock. But this foray was the last one of any consequence, as it had resulted in heavy losses for the Indians.





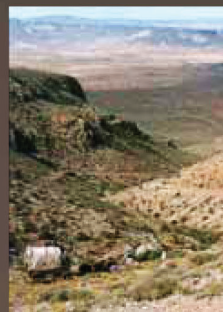
A Tithing Ranch

Whether we have much or little, one-tenth should be paid in . . . the people are not compelled to pay their tithing . . . it is urged upon them only as a matter of duty between them and their God.

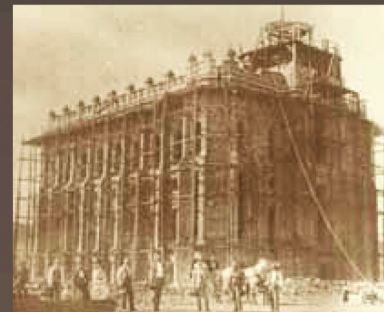
President Brigham Young, Church of Jesus Christ of Latter-day Saints, 1847-1877

Mormon pioneers in the 1870s often paid their tithes with livestock, crops, or labor—not cash. The Southern Utah Tithing Office accepted many steers and heifers as tithes, sending the stock here to Pipe Spring. This ranch was managed by the tithing office for the Mormon Church.

The Winsor, Pulsipher, and Woolley families—among others—worked this church ranch for 25 years. Pipe Spring was not privately owned until the Mormon Church sold the property in 1895.



Twice a month, 10 to 30 steers were driven from here to the tithing office in St. George, Utah, along with a load of butter and cheese.



Hundreds of men who worked on public roads and the St. George Temple and Tabernacle received shares of beef, butter, and cheese.



Every day 80-100 cows had to be milked on this ranch in the years 1870-1877. This milk made about 60 pounds of cheese and 40 pounds of butter.

[Finally] raiding stopped [because of] two significant events. First, the federal government came to terms with the Navajos in 1868. They were allowed to return to their homeland and were promised annuities in the form of food and livestock. The other influencing factor was that in the fall of 1870, Jacob Hamblin, the “Apostle to the Lamanites,” and Major John Wesley Powell entered into a treaty with the Navajos on behalf of the Mormons—the Treaty of Fort Defiance. . . .

In the spring of 1870, Anson P. Winsor was assigned to Pipe Spring by President Brigham Young to start a cattle herd for the Church. [Winsor] and his family moved into the Whitmore dugout and the militia rock house and began planting crops.

On the afternoon of September 12, 1870, about an hour by wagon south and east of Pipe Spring, the party of Francis M. Bishop met up with another group heading west. Among the latter was Brigham Young. Young had journeyed to the area in search of sites for resettlement militia posts. The Mormons would start anew now that the Navajo barrier had been overcome. Bishop carried supplies and was traveling to Kanab, where he was to rendezvous with Major Powell the following day. . . . Bishop and Young pulled into Pipe Spring where, unexpectedly, they found the major attended by the Mormon guide and missionary Jacob Hamblin. Three of the West’s most famous pioneers had come face to face at Pipe Spring.

Brigham Young decided a fort should be built here. The area was described by A. M. Musser, a member of Young's party, as "the best herd grounds . . . that can be found in the Territory." He continued: "At Pipe Spring a stone fort is to be immediately built for the convenience and safety of those who live there." This structure would measure 152' by 66' and would enclose "a fine spring of good water" and two rows of two-story houses, also of rock. . . .

Pipe Spring was a logical site for permanent settlement. It offered a reliable water supply and easy access to lush pastures. In the years to come, this combination would mean prosperity for the individuals controlling the area. . . .

[Securing the] title to the land and the spring . . . was done by agreement with Mrs. Elizabeth Whitmore, widow of James M. Whitmore, the first settler of the area. In October of 1870, Joseph W. Young, St. George stake president, arrived at Pipe Spring to superintend the construction of the fort.

The rock for the fort was taken from the talus of the cliff just west of the buildings. It was hauled on an ox-drawn stone sled. . . .

Anson Winsor was appointed by Brigham Young to collect stock by purchase and by tithing contributions from the older communities to the west. For this work he was paid \$1,200 a year. The Winsor Castle Stock Growing Co. was organized at St. George on January 3, 1873.

The company was in existence for 20 years. Six months before its formation, there were between 300 and 400 cattle on the range. They were primarily milk cows; around 100 of them were milked daily. But within a short time the combination of Anson Winsor's industry, the nutritious grass, and the termination of Navajo raiding helped these numbers increase. A cheese factory was installed in the bottom floor of the south

The Polygamous Underground

by David McNeill

Although the [Winsor] fort never came under attack, it still served a purpose. In the 1880s, the Mormon practice of polygamy came to national consciousness, and federal marshals came to Utah to catch polygamists in the act. Isolated Pipe Spring was a wonderful place for polygamist husbands to hide their additional wives from federal eyes. Though not simultaneously, at least 10 polygamous wives lived at Pipe Spring, giving birth to nine children. Mormon families in the area, notably the Woolley family, whose journals and letters are stored at BYU, called the fort an "Adamless Eden."

Dee Woolley's journals describe a drought in the 1880s that, along with overgrazing, brought an end to large scale cattle ranching at Pipe Spring. In 1890, the Church disavowed polygamy, ending the need for Winsor Castle to serve as a polygamist hideout. 📖

Read more at Suite101: Pipe Spring | Suite101
<http://suite101.com/article/pipe-springs-a-119651#ixzz2MOLZh5s>

Photo courtesy Church Archives, The Church of Jesus Christ of Latter-day Saints.



wing of the fort and produced between 60 and 70 pounds a day.

On December 15, 1871, a telegraph station—the first one in the Arizona Territory—was set up at Winsor Castle, as the fort at Pipe Spring was called. The line, the Deseret Telegraph, was owned by the Church and ran south from Salt Lake City. A branch line ran through Rockville, Utah (in Zion Canyon), to Pipe Spring and on to Kanab. Thus the 80 miles from Pipe Spring to St. George could be bridged in minutes instead of days. As the herd of the Winsor Castle Co. grew, so did the entire settlement. . . .

In 1874, Winsor's personal assets included 1,306 pounds of butter and cheese valued at \$367.46. During the same year he credited the Southern Utah Tithing Office (St. George) with 3,344 pounds at \$992.25. Of first importance was the cattle herd—the beef supply. In January of 1873, when the company was founded, Winsor listed 478 head valued at \$11,631. By the middle of July, the figures had grown to 605 head at \$14,631. . . .

In 1879 the Winsor Castle Stock Growing Co. was absorbed by the Canaan Cooperative Stock

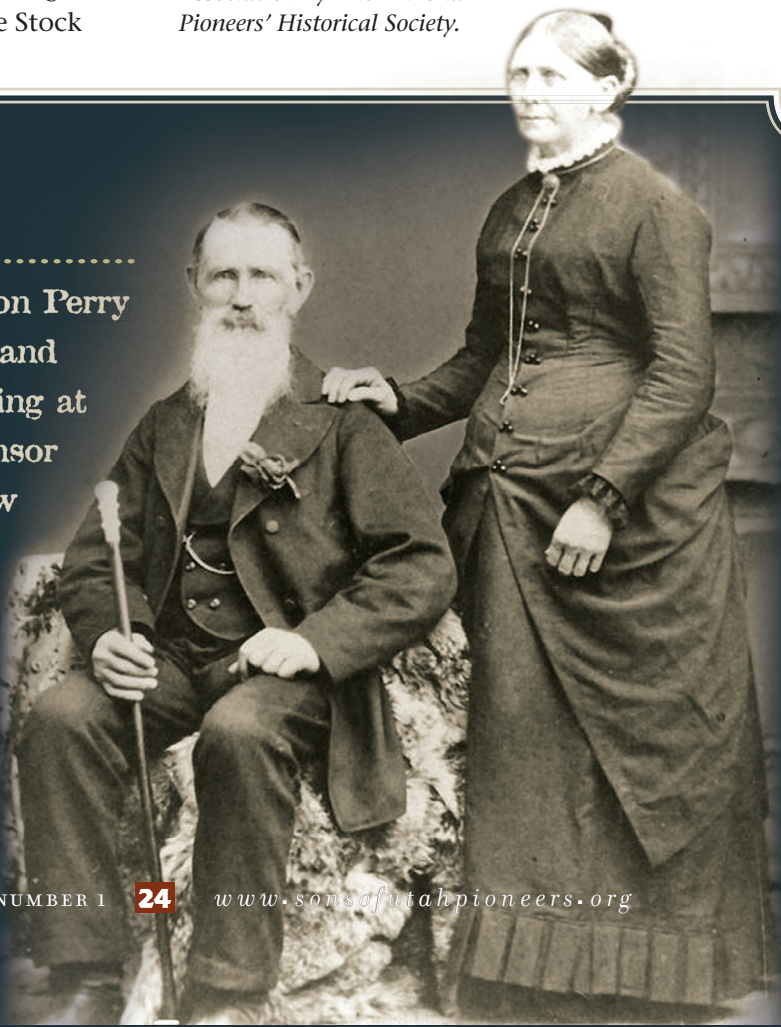
Co. of St. George. In 1888 Pipe Spring and its buildings were sold to B. F. Saunders. Seven years later, Saunders was bought out by the partners David Bullock and Lehi Jones. . . . Bullock and Jones sold out to A. D. Findlay in 1901; Findlay's interests were taken over by Jonathan Heaton and Sons in 1906. Later, Charles Heaton and his associate Stephen Mather, [first director of the National Park Service, serving from 1917–1928], had enough foresight to want Pipe Spring included in the newly created National Park system. It became a National Monument by proclamation of President Harding in 1923.

The Monument today contains all of its early-day structures: the Whitmore dugout, the house built by the Utah Militia, the buildings credited to Anson Whitmore, and the house where the Powell survey party stayed in the spring of 1872. . . . Visitors to Pipe Spring are still able to grasp the significance of Mormon perseverance in the settlement of the Arizona Strip country. ▣

Excerpts from The Journal of Arizona History, Volume 6, Number 1 (Spring, 1965) for The Zion Natural History Association by The Arizona Pioneers' Historical Society.

Anson Perry Winsor

Brigham Young appointed Anson Perry Winsor, the bishop of Grafton, and his family to settle at Pipe Spring at a salary of \$1,200 per year. Winsor and his wife, Emmeline Bigelow Winsor (pictured right), had immigrated to Utah from New York in 1852 with their three sons and five daughters. He married a second wife, Mary Nelson, on February 2, 1857.



The Heaton Family at Pipe Spring

by Glenda Heaton

Pipe Spring fort was completed by April 1872, though interior work continued for several years. The completed structure consisted of two sandstone block buildings that faced each other across a courtyard, each two stories tall. Heavy wooden gates, which opened outward, enclosed both ends of the courtyard. Wood shingles covered the fort's roof. For defensive purposes, none of the building's exterior wall were constructed with windows but instead were supplied with gun ports. Windows were later put in to provide more light.

The north building (or upper building) of the fort bordered a hillside that historically yielded the site's primary source of water. The spring flowed southward, beneath the floor of the north building's west room, then through a stone-lined trough across the courtyard and into the west room of the south building (the lower house). The main function of the cattle ranch at Pipe Spring was to produce cheese, butter, beef, and hides for Mormon workers building the St. George Temple, which was under construction. Sheep were also kept at Pipe Spring during this period, providing a source of wool and lamb for the St. George workers. In addition to cooling the dairy room, the water that issued from the spring behind the fort was used for culinary

purposes, crop irrigation, and stock watering.

There were two bunkhouses, one on the east and one on the west, that were used to house hired hands and machinery.

The fort at Pipe Spring never came under attack from the local tribes. Peace negotiated between Hamblin and Powell and the Navajo while the fort was under construction eventually ended the raiding of the white settlements.

In 1871, a telegraph station was set up at Winsor Castle and became the first telegraph station in the territory of Arizona. Eliza Luella Stewart was the first telegraph operator. Later she married David King Udall, becoming the matriarch of the extensive Udall family in Arizona. She was also the first matron of the Mesa Temple.

Once the St. George Temple was completed in 1877, young Mormon newlyweds, married by civil authorities in the Arizona settlements, traveled from the Little Colorado River settlements to St. George to have their vows solemnized in the temple. The route was traveled by so many newlyweds that it came to be known as "The Honeymoon Trail." The fort at Pipe Spring became a popular stop for food and water. See *Kenneth Mays, "The Honeymoon Trail," Pioneer, Vol. 54, no. 4, 2007, 31-36.*

The fort was rented out to several families through the years.

A daughter of one of the renters remembered that during that time, in addition to "the most wonderful spring water," the family had an orchard, garden, field, pastures, cows, a pet goat, chickens, and a pond of water surrounded by tall trees. She also mentioned a downside of living there: she once had a face-to-face encounter with a rattlesnake while retrieving her shoes from under a stairway.

A. D. Findlay sold the Pipe Spring property to Jonathan Heaton and his sons on January 2, 1909, with Findlay carrying the mortgage. The Heaton's copartnership was called the Pipe Springs Land & Live Stock Company. Later it was passed on to one of Jonathan's sons, Charles Carroll Heaton. At this time, the fort was in terrible disrepair.

On May 31, 1923, Pipe Spring was proclaimed a National Monument by the United States government. Charles Heaton's son, Leonard Heaton, moved to the fort with his family and started to restore the fort. He was paid a dollar a month for his service. In 1931 he was put on regular salary. His son, Lowell Heaton, would be the last baby born in the fort—once so full of life. ▼

Lowell Heaton is an Area Vice-President for the National Society of the Sons of Utah Pioneers.

Deseret Views

Mormon Colonization of Arizona

Answering The Call



Honeymoon Trail by Glenn Hopkinson

*“You recognize as word
of God what Brigham
bids you do;
To stay or go—at
home, abroad, is all
the same to you.”*

—Eliza R. Snow, Millennial Star, July 1, 1854

Jacob Hamblin received the first call to do missionary work in what is now Arizona at October general conference in 1853. During the late 1850s and early 1860s, Hamblin visited the Navajo and Hopi tribes, attempting to preach the gospel to them. Largely unsuccessful, these early efforts did acquaint him with the Indian people along with their customs and legends and familiarized him with the land. He reported his findings to the Brethren. Jacob Hamblin’s missionary companion to Arizona was Joseph Lehi Foutz, who was born at Haun’s Mill and crossed the plains with the Saints. The two remained lifelong friends.

In the early 1870s, Brigham Young commissioned Horton Haight to explore the area south of the Colorado to see if settlements could



be made. In 1873, Haight reported to Church leaders that the region was unfit for settlement. Unsatisfied, President Young in October 1875 commissioned a second expedition under the leadership of James Brown. Brown reported that settlements could be made.

Daniel Webster Jones first saw the Salt River Valley, where Phoenix is now located, as a missionary on his way to Mexico. When he returned to Utah, he was asked by Brigham Young to select a few families and start a colony in Arizona. President Young stated, “I want the settling to stick, and not fail,” and approved calling (in Dan’s words, with which Brigham agreed) “men with large families and small means, so that when we get there they will be too poor to come back, and we will have to stay.”

Daniel Jones’s company was called the Lehi Company, and they began to load their wagons in St. George for the trip south. President Young was personally there to oversee the outfitting. He became concerned at the number of heavy items the Saints were loading into their wagons—stoves, furniture, sewing machines, china, and other such luxuries. Brother Brigham sent them by way of a sandy wash to Santa Clara. After traveling a few miles through the sand they soon saw the need to lighten up. The Prophet knew the good people of Santa Clara had the means to buy the excess goods—this would be much better than dropping them off on the way. The Saints at Santa Clara were happy to trade their grain and dried fruit for these heavy items. Leaving behind these few reminders

of their homes in Utah and Idaho must have caused these pioneers to shed tears, but the harsh realities of pioneering required such sacrifices.

Little did these Mormon pioneers realize when they said goodbye to him at Santa Clara that they would never see Brother Brigham again in this life, as he died a few months later. These pioneers left on Saturday, January 20th, 1877. It took 49 days to reach the Salt River Valley. The settlement was first called Fort Utah or Utahville, then Jonesville (after Dan Jones), and finally Lehi, which is now part of Mesa. Arriving before the heat of summer and having insufficient means to return to Utah ensured that these large families would “stick it out” and make the desert blossom as a rose.

The second group of Saints to come to the Salt River Valley was the Mesa Company. They left from Paris, Idaho, on September 14th, 1877, picking up additional pioneers as they worked their way through Utah.

The next group to come to the Salt River Valley was the Perkins company, most of whom had joined the Church in Ramus, Illinois. They came west in 1848 and settled in Bountiful, planted fruit trees, and began to settle down for the rest of their lives. That all changed with a call from the Prophet. The Perkins group arrived in the Salt River Valley on March 7th, 1878, led by Jesse Nelson Perkins.

Although the prospects looked good in their new location on the Salt River, the Saints were disappointed when they realized this was not a

good place to feed loose cattle and that there were difficulties with the native tribes. Problems also arose between members of the Perkins Company and the Jones Company, with the latter attempting to live the United Order. The decision was made to scout

the area on the San Pedro River in southern Arizona, north of the silver mining town of Tombstone.

Under the leadership of Philemon Merrill, the community of St. David (named after David W. Patten, first martyred LDS Apostle) on the San Pedro River was founded. This part of Arizona had first been scouted out by Merrill when he was in the Mormon Battalion in 1846. But again, there were problems, as on the 24th of July, 1878, when instead of celebrating, the Perkins boys and most of the community of St. David were in bed with chills and fever. They had contracted malaria.

Jonathan Hoopes Jr. and Mary Ann Baldwin's family were living near St. David by 1880 on the Hill Ranch, having moved from Wyoming. Their 24-year-old, “most eligible bachelor” son, George Arthur, fell in love with Charlotte Iris Curtis, whose parents, Joseph Nahum Curtis and Sarah Diantha Gardner, had migrated from Salem, Utah, in 1877. Called by Brigham Young to move to Arizona just before Brigham's death, Dode and Sadie Curtis, as they were known, owned a 160-acre



Jesse Nelson Perkins

Brigham Young on the Colorado Plateau.

Courtesy Utah Historical Society.



ranch on the San Pedro River, six miles north of Tombstone.

Apostle Erastus Snow visited St. David and learned that the Saints who settled there wanted to return to Utah because the swampy land was infested with mosquitos, which caused disease. He counseled them that if they would remain faithful to their mission calls, the Lord

would make their part of His vineyard more inhabitable. This He did in an unusual way during May 1887. Following a great earthquake, which caused the walls of the adobe school house to cave in while the Curtis children were outside at recess (none were hurt), the swamps dried up. There was no more malaria to plague the faithful Saints who stuck it out.

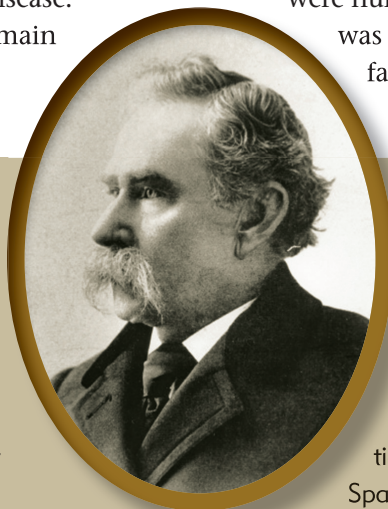
Daniel Webster Jones

was born August 26th, 1830, in Booneslick, Howard County, Missouri. Orphaned at the age of 12, he joined a group of volunteers to fight in the Mexican-American War in 1847. . . .

While camped along the Green River in 1850, his pistol went off in his holster, piercing through 14 inches of his groin and thigh. His companions left him, lame, but alive, with a Mormon settlement in Provo. There, he studied Mormon doctrine and was baptized by Isaac Morley on January 27th, 1851.¹ The next year he married Harriet Emily Colton, daughter of Philander and Polly Colton.

In the October 1856 general conference . . . Brigham Young informed those gathered that a group of Latter-day Saint immigrants were stranded on the plains of Wyoming. These were the Martin and Willie handcart companies, as well as the Hunt and Hodgett wagon companies. The next day, about 25 men departed from the Salt Lake Valley to find the immigrants.

The company found the Willie Handcart Company near South Pass. After reaching Devil's Gate, they still hadn't found the other groups, and Jones, Joseph A. Young, and Abe Garr were sent ahead to find the missing parties and help them in to the Devil's Gate area. After assisting them to a spot now known as Martin's Cove, it was determined that Jones, Thomas Alexander, and Ben Hampton would remain behind with the goods cached at Fort Seminoe, together with 17 teamsters detailed from the Hunt and Hodgett wagon companies.



During that winter they endured terrific privations, which Jones later detailed in his autobiography.

In 1874, Jones was commissioned by Brigham Young to translate selections from The Book of Mormon into Spanish in preparation for a missionary expedition into Mexico. This he did, with the assistance of Henry Brizzee and Milton Trejo, a recent Spanish convert from the Philippines. Following the translation, the company, including James Z. Stewart, Helaman Pratt (son of Parley P. Pratt and father of Rey L. Pratt), Wiley C. Jones (Jones's son), R. H. Smith, Ammon M. Tenney, and Anthony W. Ivins (who would later become an Apostle and First Counselor in the First Presidency) departed for Mexico. The mission lasted from 1875 to 1876.

Upon returning, Jones was commissioned by Brigham Young to start a settlement in the Salt River Valley of Arizona. Originally called Jonesville, the settlement was later renamed Lehi and was eventually incorporated into Mesa, Arizona.

After some conflict with the other settlers, Jones moved to the Tonto Basin area, where his wife and youngest child were killed when a shed fell on them during a storm in 1882. In 1890 he published his autobiography, *Forty Years Among the Indians*. He died on April 20th, 1915, of gangrene after an accident and was buried in the Mesa City Cemetery.² He was 84 years old. ▣

Excerpts from "Daniel Webster Jones (Mormon)," Wikipedia, www.wikipedia.org

1 Daniel W. Jones, *Forty Years Among the Indians*, 1890.

2 Jim Walsh, "Mesa Cemetery preserves history one plot at a time," *Arizona Republic* (October 5, 2010).



Photo by Kenneth Mays

Jonathan Hoopes Jr. took his plural wife Arthusa Elmer to the St. George Temple during the fall of 1888 over the "Honeymoon Trail" and came back south to settle in Colonia Juarez, Mexico, in 1889 to escape federal marshals looking for "Mormon Poligs." Jonathan later moved his family from Mexico to Thatcher on the Gila River, after which he and Arthusa had six more children. Here Jonathan, born in Ohio to Quaker-turned-Mormon parents, lived the rest of his life, died, and is buried. His first wife, Mary Ann Baldwin, granddaughter of the Prophet Joseph's dear friend Caleb Baldwin (who was imprisoned with Joseph at Liberty Jail), also died and is buried at the Thatcher Cemetery. Mormons founded other towns along the Gila River called Eden, Smithville (later named Pima), and Hubbard.

By 1881, Jesse Hobson's son Jesse Jr., his sister Julia, and their families had all settled in Mesa, Arizona, when Father Jesse went there to live with them after the untimely death of his wife. Jesse, a faithful missionary to England, had also served in the Utah Legislature.

Back at Lee's Ferry there was news that 600 soldiers were on their way to erect a military fort at Lonely Dell, the name Emma Lee had given their home at the ferry. John Lee immediately left for Moencopi, a remote spot in Indian country, where he remained with his other wife, Rachel, for nine months, leaving Emma and her family at Lonely Dell. Emma was expecting again, and Jacob Hamblin had promised to bring Sister Mangum to help with the new arrival. But they did not come in time, and Emma gave birth with the assistance of her 13-year-old son. When Lee tried to return to his ferry, he was arrested for practicing polygamy and did not return to Lonely Dell again before his death on March 23rd, 1877. Emma was left alone to operate Lee's Ferry.

Joseph Lehi Foutz, who had served as Sevier County (Utah) Sheriff, crossed the Colorado River with his wagons during late fall of 1877 at Lee's Ferry. He crossed on solid ice, which has never happened again. He stayed to help Sister Emma operate the ferry, then moved his three wives and



Jacob Hamblin

As president of the Southern Indian Mission, Hamblin escorted Paiute leaders to meet with Brigham Young in early September 1857, and his testimony helped to convict John D. Lee of murder. This hardy explorer and frontiersman became a Mormon folk hero as their "Apostle in Buckskin," but to John D. Lee he was "Dirty-Fingered Jake."

30 children south to Moencopi, where the Foutz families resided for a long time. Warren M. Johnson was called by the Brethren to operate Lee's Ferry, and Emma moved to Holbrook, where she practiced midwifery.

Price Williams Nelson, who crossed the plains as a teenager and married Lydia Ann Lake at the old fort at Ogden in 1850, migrated with his family to San Bernardino, California, by 1856. Because of threatening war, Brigham Young called all the Saints back to Utah for a while. Price and his family traveled north through the Mojave Desert in their covered wagons and had settled in Payson by 1859. Price was later called by the Brethren to assist Warren Johnson at Lee's Ferry, where he moved his family. Price's daughter, Samantha, married Warren Johnson.

In 1876, four companies were called to go to Northeastern Arizona to settle. Before leaving for their lifelong mission call, 40 couples were married. These companies were led by Lot Smith, Jesse O. Ballinger, George Lake, and William C. Allen. Smith's camp on the Little Colorado was called Sunset, Ballinger's was Ballinger's Camp, Lake's was called Obed, and Allen's was Allen City.

The Brethren in Salt Lake City did not forget about their Arizona pioneers and came to visit them and check on missionary work among the native tribes. Apostles Anthony W. Ivans and Erastus B. Snow came in 1878, about the same time as

John W. Young, a son and counselor to Brigham Young. Wilford Woodruff crossed the Colorado at Lee's Ferry in 1879 to hide from federal marshals in Arizona. (Buffalo Bill Cody also crossed the river at Lee's Ferry in 1892, and Zane Grey crossed in 1907 with Mormon guides. His first western novel, *The Heritage of the Desert*, features a location reminiscent of the river at Lee's Ferry.)

While camped alone in a remote shepherd's tent near present-day Flagstaff, Wilford Woodruff received a revelation, which the brethren voted before the April 1880 conference was the "mind and will of the Lord."

More pioneers, men with large families (including plural wives) and small means, came and established lasting Mormon communities along the Little Colorado River. These towns in North-eastern Arizona are now called Joseph City, Holbrook, Snowflake, Taylor, St. Johns, Springerville, and Eagar.

In 1877 the St. George Temple was dedicated. Chief Tuba, a Hopi from a nearby village, attended the dedication and was baptized. He and his wife were the first native Americans to receive their endowment and be sealed. The faithful Latter-day Saints in Arizona wanted to have their families sealed, so they made the trip to St. George, crossing at Lee's Ferry. The first wedding party crossed the Ferry in the fall of 1881, but so many came later that the road was dubbed "The Honeymoon Trail." A trip from Snowflake to St. George over the Honeymoon Trail took 27 days. Sometimes the trips had to be taken in secret, because the brethren were taking plural wives and had to be on the lookout for federal marshals. But generally the descendants of those pioneers could echo what the daughter of one traveler reported: "She always told us what a wonderful trip it was."



Three Hopis from Oraibi pueblo delegated to visit Brigham Young for the purpose of encouraging trade, 1863. Courtesy Utah Historical Society.

During the decade following the St. George Temple dedication and the death of Brigham Young, missionaries continued to travel to and through Moencopi and the Hopi lands. The Navajos had ceased to be the great threat they had been before, and a few of the northern Arizona settlements became fairly successful. Efforts were made to improve the small settlement at Moencopi, where nine Mormon families lived. In September 1878, Apostle Erastus Snow visited Moencopi and laid out a townsite two miles north, which he called Tuba City after their friend, Chief Tuba.

Though the pioneers that settled the northern Arizona territory faced grave trials and suffered much hardship, their efforts and success are a testament to their dedication to the Lord and His prophets. Their hard work blessed generations of Saints to come as well as all the others who would eventually live in what became the 48th state in the Union. ▼

Source: "Regional Studies in Latter-day Saint Church History, Arizona," published in 1989 by the BYU Department of Church History & Doctrine, from journals and other histories of the ancestors of Lamro and Elaine Hoopes.



Emma Batchelor Lee

by Jeffrey D. Nichols,
History Blazer, July 1995

Emma Batchelor was born in Sussex County, England, on April 21st, 1836. Along with thousands of other English men and women, she and her friend Elizabeth Summers were converted to the Latter-day Saint faith by Mormon missionaries and were convinced to emigrate. Emma suffered the hardships of a handcart pioneer, crossing the plains and mountains to Utah with the Willie and Martin companies. These two groups, which got a late start from Iowa City in 1856, suffered perhaps 200 deaths when early winter conditions struck. Emma survived, however, and on December 27th, 1857, she met John Doyle Lee, a prominent Mormon pioneer, colonist, and aide to Church president Brigham Young. On January 7th, 1858, Young sealed the two as man and wife.

At the time, Emma was apparently ignorant of the fact that her new husband was in serious trouble. Only months before, in September 1857, Lee had participated in—many said directed—the infamous Mountain Meadows massacre in which 120 members of the Fancher immigrant party on their way to California had been attacked and killed by Indians and Mormon militiamen. John and his 19 plural wives, especially Emma, would spend much of the next two decades in an ultimately vain attempt to keep him out of reach of the law. . . .

By the late 1860s . . . external pressures were mounting on



Utah. Federal officials and others demanded justice for the Mountain Meadows massacre, and John D. Lee was the man most wanted. In 1870 Brigham Young officially excommunicated Lee, although the Church continued to assign him important tasks. In late 1871 Lee was requested to establish a ferry crossing on the Colorado River, approximately 15 miles south of the present Utah/Arizona border, near where the Paria River entered the Colorado. . . . The site soon became an important link between southern Utah and the Mormon settlements in Arizona and beyond. Emma and John built their home here at a site they called Lonely Dell, reflecting its isolation.

Over the ensuing years, Emma, along with Lee's wife Rachel and 13 children . . . made many improvements, including a substantial house and gardens. Lonely Dell became an important resupply point for thousands of immigrants and explorers; in July 1872 the Lees entertained members of John Wesley Powell's Colorado River exploration party. Lee was frequently absent from Lonely Dell, however, sometimes fleeing from the law and sometimes visiting his other homes

Pioneer Vignettes

and wives. Emma and her family were left to manage the ferry and homestead.

In the summer of 1873 Lee went into hiding, but the noose was tightening. He was finally captured at Panguitch on November 7th, 1874. Emma remained loyal to him for the three years of his confinement and through his two trials; she brought food to him in the Beaver jail and was even accused of helping to plot his escape. On March 23rd, 1877, John Doyle Lee was executed by firing squad at the site of the Mountain Meadows Massacre—the only person to pay with his life for this notorious crime.

Emma continued to operate the ferry, as she so often had during her husband's absences. In 1879 the LDS Church purchased the service from her and operated the ferry until 1909. Emma married a prospector named Franklin French and moved to Winslow, Arizona. For the remaining years of her life she put her childbirth experiences to use as a midwife; many of her loyal "customers" called her "Dr. French." Emma died on November 16th, 1897. ▣

Source: Utah History Encyclopedia, ed. Allen Kent Powell (Salt Lake City: University of Utah Press, 1994); Juanita Brooks, *Emma Lee* (Logan: Utah State University Press, 1975); Richard D. Poll et al., *Utah's History* (Provo: Brigham Young University Press, 1978).

Artwork by C. Kristofferson; see Posterity of Emma Louise Batchelor (1836–1897), Chapter 18, www.wadhome.org/lee/



*Original social complex of
what was once Brigham City, Arizona.*

Our Town

by Evelyn Fjeldsted

The past records that once our town
Could be circled by a morning ride.
Yucca lily plots and cactus beds
Thrived in dust storms far and wide.

With guided streams, wild sagebrush tracts
Became a land where sunlight fell
On homes and fields that were enclosed
By hills that formed a citadel.

The hawk still hangs aloof in skies
That bend above tranquility;
The prairie wolf is heard no more —
Our town has walked with destiny.

RELIEF SOCIETY MAGAZINE, March 1954, 207

*Brigham City struggled through the few years of its
existence. "The country was hard and
the river capricious, repeatedly washing out
numerous dams. . . . In 1881 the Church released the
remaining families from their obligations."*

—Archaeology Southwest 19, no. 2 (Spring 2005): 6

